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Religious.

LETTER FROM WASHINGTON.
WASHINGTON, D. C., May 17, 1845.

Messrs. Editors:—I have not forgotten my promise to drop you a line, while on my short journey to the Capital. You have before this been apprised of the most important sayings and doings connected with the anniversary at New York. It was thought that there were not as many clergymen present at those meetings as there have been on some former occasions. The most enthusiastic meeting which I attended, and I imagine, the most so during the week, was that of the Christian Alliance, held in Dr. Cox's Church, in Broome street. The audience was thronged at an early hour. The audience were very much interested with speeches from Bishop Jones, of the Methodist Church, Bishop Bacon, of New Haven, Bishop Kirk, of Boston, and Bishop Cox, of Brooklyn. The venerable Bishop Beecher of Lane Seminary presided on the occasion. The speeches were all eloquent, and strongly marked by the peculiarities of their several authors. The last, by Dr. Cox, as Dr. Skinner afterwards remarked to me, "was one of the most remarkable specimens of Catoism that was ever heard." He spoke for an hour or more, I should think, and although he was late, and began at a late hour in the evening, none, it is presumed, thought of being weary. I feel confident that the wise, bold and vigorous efforts of the Alliance, are well adapted to make the "old gentleman" who occupies the chair of St. Peter, tremble. There was nothing bitter and denunciatory in the speeches, but a manly and independent expression of indignation in view of popish and high church arrogance, and in defence of simple republicanism and spiritual religion. Ours, that our ministry were as decided and outspoken with reference to other denominations and overbearing systems of inquiry quite as near home, and perhaps affecting as vitally the interests of both church and state.

I was not in season for the meeting of the Tract Society. I am informed that the business meeting respecting the alteration of books. The friends of justice indulge the hope, and some of them the belief, that a different course will hereafter be pursued by the publishing committee. But we have to trust to positive assurance to this effect, and the position of the society is still equivocal.

The old clique of non-resistants assembled and bent the air, and blustered as usual, about church and state, with incidental allusions to the sin of slavery. The true friends of liberty enjoyed a good anniversary, and felt assured of the steady and onward march of their principles. They took occasion to repudiate the Utopian and ridiculous doctrines of the non-resistants in plain and unequivocal terms. Alvan Stewart, Esq., and Rev. Mr. Garnett, of New York, said that they could not any longer bear the slanders that professed anti-slavery men had heaped upon them, or permit their reputations to suffer in the eyes of the community in consequence of their supposed sympathy with the advocates of disunion. The sentiments of these gentlemen were heartily cheered, and resolutions embodying them readily passed. The Hon. Mr. Birney was present, and in a happy manner exposed the encroachments and arrogance of the slave power, and advocated the claims of the oppressed with his usual eloquence and ability.

On my way to this city I called on my old friend, the Rev. C. T. Torrey, in the Baltimore penitentiary. I found him just recovering from an attack of neuralgia, which had confined him for some time in the hospital. He looked pale and exhausted, and his mind was evidently in a feverish state. I pitied him from the bottom of my heart. He, however, assured me that, with his recent illness he enjoyed peace of mind, and now he by no means despairs of divine consolation and support. He frankly admits that his mind was in an uncontrollable state when he came to Baltimore, and is not disposed to justify the course he pursued when he thought of obligations that were superior to his obligations to the enslaved; nevertheless, the mind of that man is in still more lamentable condition, who does not look upon C. T. Torrey as the victim of oppression and wicked legislation, suffering for justice and humanity's sake. What a state of society, and what a system that renders the imprisonment of such a man, and for such an act, necessary! Talk about his imprudence and rashness! Admit it. And the community and nation had much better talk and do something about the abolition of a system of oppression and laws that fetter the energies of the human mind, and suppress and stifle the very best promptings and emotions of the human soul. But it is evident not only that the human mind and soul are paralyzed, but that the very ground, no farther south than Maryland and the District, are cursed by slavery. I have heard gentlemen of information, on this journey, speak with surprise of the difference in the appearance of the farms and farm houses here, and those among the rocks of Massachusetts. Indeed the vast inferiority of the whole farming interest in this region is apparent to the most casual, if candid observer. In fact, slavery wherever it touches, leaves its plague spot. Men tell about the miserable condition of the free blacks. I was referred to a Methodist church of free colored persons in

Baltimore, consisting of fifteen hundred souls, and not a pauper among them. My informant, not an abolitionist, assured me that as a class, they were actually superior to the whites of the same condition and rank in the community.

Good people here are, some of them, evidently troubled in their consciences about slavery, and their sympathies are often excited by the wrongs of the oppressed. They sometimes do something in the way of purchasing the freedom of the slave. But there is far from being that noble disposition to sacrifice self-interest, or even luxury, that is demanded by strict justice and humanity, and which would say to the slave "go free, and enjoy all the rights and immunities of a freeman." I have now one of the best specimens of slavery before me. It is that of an active, capable, female servant. She works for five or six dollars a month. What a nice little patrimony she might soon accumulate.

But every cent she gets, and does so, goes to her mistress. She is about 40 years old, but cannot read. A child has been recently sold to a cruel master in Washington. Her brothers and sisters have been sold to the southern traders! She sighs for freedom, but does not attempt to seek it. "Tis true she does not suffer stripes. She is well clothed and fed. But who will say that her condition is not miserable! Who so miserable as to be willing to exchange his freedom for her slavery? And yet you may be assured that her condition is a happy one for a slave! O, give me a habitation among the rocks of New England with freedom, rather than the sunny plains of the South with slavery.

I could say much more, and if I can get the time, I will write you again.

Yours truly,
J. C. W.

P. S. The same circle of friends who were recently called to mourn the death of Dr. Sewall, of this city, are now full of apprehension on account of the dangerous sickness of Dr. H. Lundy, lately elected to fill the professional chair in Columbia College made vacant by the death of Dr. S.

We are now experiencing a cold N. E. storm. They have had warm weather, as the abundance of strawberries, gooseberries, and vegetables of all kinds in the market amply testify.

MR. SOUTHWATE AND THE MISSIONARIES OF THE BOARD.

[We cheerfully give publicity to the following statements which have been placed at our disposal. These are testimonials addressed to our associates at Constantinople, and are designed as a refutation of the charges of insincerity and hypocrisy brought against them by Mr. Southgate. The testimony here given is the more valuable, as it evidently could not have been called out by denunciations of sinners.]

From the Rev. Samuel Bennett, D. D., Chaplain to the English Embassy at Constantinople, dated Jan. 25, 1845.

"My Dear Sir:—In answer to the queries which you have put to me, I do not hesitate to declare most solemnly, that it has never occurred to my mind that either you or your colleagues wished to be considered any thing else than what you really are, or that you were ever ashamed or afraid of being known as Presbyterians or Congregationalists, or that you wished to pass yourselves off as Episcopalians, whilst pursuing your (allow me to say) pious labors and exertions for the welfare of your fellow creatures. And I also feel well assured, that if at any time you have accommodated yourselves, in any degree to some of the excellent forms of any own church, or that you may have occasionally attended its services, your object in so doing was not to impose upon the people and cheat them into a belief that your church was Episcopal."

"Nearly ten years have passed away since the commencement of my residence among you; and however we may differ in some minor points, I am fully convinced, attached as I am to my own church, that in the essential doctrines of our holy religion we cordially agree; and I trust, through the blessing of God, that that harmony which has hitherto subsisted, will never be done away."

"I consider that you and your worthy coadjutors have been influenced by the sole desire of doing good; and that you have done so, there may be found ample testimony."

"I have only to add, that I hope my spirit is truly Christian towards all who love our Lord Jesus Christ in sincerity, and that I am, with much esteem, dear Sir, Yours affectionately."

From the Rev. Mr. Major, Chaplain to the Prussian Embassy, dated Constantinople, Feb. 20, 1845.

"In closely watching your proceedings, I have often been led to think that the following words of Sacred Writ must be the instructions by which you act as a body: 'Now I know in part, but then shall I know even as also I am known. And now abideth these three, faith, hope, charity; but the greatest of these is charity.' (1 Cor. xiii. 12, 13.) If ever I had seen any one of you use any particular dress, or engage in any ceremony, with an object to cheat the people for whom you are laboring into the belief that you are members of the Episcopal church, or any other denomination of which you are not members, I certainly should have thought it my duty to break off every intercourse with you; and, considering you nothing better than Jesuits, should never acknowledge you to be real members of the protestant church. I am

happy now to give my testimony, that the impression I personally have received from one and all of the missionaries belonging to the American Board, with whose acquaintance I have been honored, has been such, that I can only consider accusations of a mind laboring under the strangest delusion."

From Rev. Wm. B. Lewis, British Chaplain connected with the British Consulate at Smyrna, dated Jan. 25, 1845.

"I hasten to assure you that I feel no difficulty whatever in giving you my humble testimony in regard to the points you mention as having reference to a simple matter of fact. I may say, it is upwards of twenty years since I had the happiness of becoming personally and intimately acquainted with missionaries of the American Board in these regions; and during this long period, with the exception of a short interval when I resided in Italy, I have had, I think, most favorable opportunities for observing the course of action pursued by them in their labors for the amelioration of the state and condition of the people of these lands. Indeed, I may add, that when in Syria I oftentimes lived under the same roof, and for two years frequently journeyed with some of them. I allude to the earlier missionaries of the Board in that quarter, including the excellent and much lamented Mr. Fisk. Here, likewise, I have had the privilege to be on the closest terms of intercourse with all of them who have been stationed at Smyrna, ever since it was occupied by the Board. I must therefore be permitted to say, that I have ever entertained, and do still entertain,—allowing for human infirmities,—the highest possible opinion of your missionaries as a body. I have always regarded them as upright, honorable, conscientious and faithful men in every particular—as those whose only aim, I am persuaded, has been the promotion of the Redeemer's kingdom, with an anxious desire of carrying out their labors in a christian spirit, and by all christian and legitimate means, in conformity, I have no doubt, with the instructions of the Board. I can then at once declare, and declare it solemnly, that I have never seen anything in their proceedings which made, or could make, an impression on my mind, that they were endeavoring to conceal the truth of their not being connected with an episcopal church, or in other words, to lead the people of these eastern churches to believe they are really Episcopalians."

From Benjamin Barker, Esq., the British and Prussian Bible Society's Agent in the Levant, dated Smyrna, Feb. 15th, 1845.

"I must frankly and decidedly declare, that so long as I have had the pleasure of your acquaintance, I have never had the slightest reason to suppose that you entertained a wish to make those, who knew not better, believe that the usages and forms of divine worship as practised and followed by you, were the same as those of the episcopal church. Indeed, I never knew a single incident in our long acquaintance, which would even admit of a supposition, that you were unwilling to own that you were Presbyterians, or Congregationalists."

All of the above, except the Prussian Chaplain, are Episcopalians.

Bishop Southgate, in his Reply to the Missionaries at Constantinople, p. 10, says,—"When at the burial of our late minister, Commodore Porter, Messrs. Goodell and Dwight appeared in gowns and bands, and one or both carrying prayer books, and not the impression conveyed to the two or three hundred eastern Christians present, something more decided, more extensive and more influential in its character than if the same had been done in an assembly of a few intimate friends within doors?" "In this instance the friends deceased was an American and of a Presbyterian family, and so, I believe, were all the relatives present. The reason evidently was to produce a certain impression,—the impression before alluded to. It could not have been desired by the family, for though the prayer book was there, and apparently used, it was not the Episcopal service, but a certain garbling of it, which essentially destroyed the solemnity of the occasion. First, on coming to the grave, were read the impressive words, 'Man that is born of a woman,' &c., and then, as if in the service, the extemporaneous remark, 'It is calculated that ——— thousands die every day, and ——— thousand every hour.' Then followed the next sentence, then another extemporaneous remark, and so on. The succeeding paragraph, on committing the body to the earth, was read with essential alterations; the Lord's Prayer was omitted; and in place of the last Collect, an extemporaneous prayer with the book still in hand, was repeated. All this was painful in the extreme, to every English or American Episcopalian present, and showed too clearly that the book was not used for the sake of the service."

Mr. Goodell replies as follows to this charge of Bishop Southgate, as he found it in a newspaper; he had not yet seen the "Reply."

"I borrowed a gown of a Scotch missionary for the occasion, and Mr. Dwight used a Lutheran one from Odessa. Mr. Dwight officiated at the house, and I officiated at the grave. And although some of the principal mourners were Episcopalians, and especially the whole family of the sister, with whom the deceased spent his last days, and where the funeral then was, yet neither of us used the prayer book. Mr. Dwight read from the scriptures, and made

a few remarks, and then offered an extemporaneous prayer; and I did the same at the grave; and neither of us touched so much as the outside cover of a prayer book. I read a chapter from the Bible, a few verses of which are, with some alterations, found in the prayer book. I read the passage, not because any part of it was in the prayer book, but because it was all of it in the Bible, it being the 14th chapter of Job."

DEA. JONATHAN METCALF.

Died in Franklin, on the 4th inst., Dea. Jonathan Metcalf, aged 82. The disease which terminated his days was lung fever. He was confined to his house but little more than a week. His sickness, which was very distressing, he bore with great patience and submission. From its very commencement, he was strongly apprehensive of its fatal termination. His mind was much exercised on the subject of his preparation for this great event. His whole life seemed to pass in review before him. He deeply deplored his past imperfections, placed his hope of salvation on Christ alone, and seemed to have a clear view, both of the preciousness of his character and his ability to save. He spoke of his decease with much composure, manifested an entire willingness to die whenever his time should come; and left some specific directions respecting his interment, and many words of affection and counsel for his friends.

He was a member of the Congregational church in West Medway. This relation he had sustained about sixty years. He was an intelligent christian, well established in the faith once delivered to the saints. He loved the cause of Christ, and was ever ready to devote his time and property and influence to its promotion. He was warmly attached to the church of which he was a member; and during the long period of his connection with it, he was actively engaged in advancing its interests.

In the death of this aged servant of Christ, not only his family, but the christian public have sustained a great loss. He was not indeed a perfect man. He had faults as well as excellencies of character. But he was one of the few, who could afford to have his faults spoken of. He was a man of very sanguine temperament, and his feelings when highly excited, were too strong for the control of his rational powers. At such times, he did say and do things which his best friends could not justify, and which he himself, in his moments of reflection most bitterly lamented. But notwithstanding his imperfections, he was, on the whole, an excellent man, and will long be held in grateful remembrance.

Though passionate, he was not revengeful. Not the least interesting trait in his character, is the strong attachment he sometimes manifested to those with whom he had been offended, and the kindness and respect with which he subsequently treated them.

He was very affectionate to his friends, and accustomed to treat them with much attention and respect. He had hours of depression, when things around him appeared with a sombre aspect, but as a general thing, he was remarkable for his cheerfulness and vivacity. He was a very companionable man. Even the youth and children around him were interested in his society. He was a friend to the poor. He took pains to search them out, and to inquire into their circumstances, as well as to supply their wants when they were made known. He tenderly sympathized with the afflicted of every description, and was always among the first and most active in devising and carrying into effect the proper measures for their relief. His love of order, regularity and neatness, was manifest in the manner in which he arranged and transacted all his business. He had a noble, as well as a generous spirit. He disdained to sell, or even give away any thing that was not good of his kind. He was noted for his promptness in fulfilling his contracts, for the strictness with which he observed the Sabbath, for the regularity of his attendance on public worship, and the more private meetings of the church, and the conscientious manner in which he observed all the institutions of the gospel.

To his children, especially to those who resided with him, his death is an irreparable loss. The poor, the sick and the afflicted, will find few among his survivors equally attentive, sympathetic and generous. And the church of which he was a member will have great reason to be thankful, if they continue to be favored with the aid of men, as deeply interested in their welfare as he was active and efficient in their attempts to promote it, as was their departed brother.

THE SPOILING INFLUENCE OF HUMAN PHILOSOPHY.

[The following article is well worth perusing. We take it from a sermon by Rev. B. W. Snow, published in the first number of "The American Popist." It is from Colossians 2: 8; "Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."]

Christianity, in the midst of her greatest triumphs, was exposed to some perils against which it was necessary that she should be carefully protected. With respect to one of them, the passage before us supplies a timely admonition.

Through the medium of the Greek tongue, which had thus become, such as the French is in our day, a kind of universal language, the Grecian philosophy was extensively diffused; and as that philosophy, in its various forms, was exceedingly captivating, millions had imbibed its principles as the perfection of wisdom. It had found favor even among those Gentile-haters, the descendants of Abraham, and many of its maxims, jointly with the traditions and glosses of the rabbins, had been incorporated with their religious system. But more especially among the Gentiles of almost all nations, was this philosophy prevalent, inflating the minds of men with conceited notions of their own superior wisdom, and strengthening on all sides the defenses of human depravity. From this source Christianity was in danger; not of defeat in a trial of strength, but of corruption by insidious mixtures. It came forth from the mind of its Author, "a pure river of water of life, clear as crystal," and so long as it was kept limpid and undebased, it might prevail over error and sin, and might begeth the most beneficent progress. But, passing through a soil that was deeply impregnated with the principles and spirit of this philosophy, it required unsleeping care, and untiring industry, on the part of the apostles, to preserve it uncontaminated, unadulterated.

With every department of this philosophy—with its whole character and tendencies—Saul of Tarsus was thoroughly acquainted; and it was a happy day for the infant cause of Christ, when he was converted and introduced into the apostleship. Having renounced the whole, and embraced the truth as it is in Jesus, and determined to know nothing else, either in faith or in practice, he devoted no small share of his skill and strength to the guardianship of the Christian system and of Christian minds against this particular class of evils. Admirably was he qualified in heart and intellect for this service, and most manfully did he address himself to its execution.

He regarded the gospel of Christ as furnishing a set of principles, complete in themselves, and adapted, if cordially embraced and faithfully reduced to practice, to render men wise, holy, and happy.

The philosophy of the age he considered as adverse to Christianity, both in its theory and its spirit, and as leading, by opposite tendencies, to opposite results.

To induce the ministers and churches to avoid the latter and welcome to their hearts the former, he applied all the powers of his gigantic and cultivated mind. In his estimation, it was essential to Christian character, comfort, and usefulness, to adhere exclusively and tenaciously to the simple, unadulterated gospel; and, consequently, knowing the subtle and vitiating character of the philosophy whose influence he deprecated, he repeatedly and solemnly cautioned his brethren, in all his letters, to reject it as the destroyer of their peace and purity. Though called by a dignified name, it is "vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." "Beware, therefore, lest any man spoil you through philosophy." Beware, lest it be employed to your detriment, as wreckers or brigands use a decoy, when their purpose is only to deceive and plunder. It is the wisdom of men set up in competition with the wisdom of God, and by pleasing men's fancies, ruins their faith; by flattering their pride, strips them of their spiritual armor, and despoils them of all that distinguishes the Christian from the worldly-wise and unbelieving. "I am jealous over you with a godly jealousy; for I have exposed you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ."

A faithful record of the injurious influence of human philosophy upon doctrinal and practical Christianity, would fill many a folio. Its corrupting effects have been felt in every age, from the first intimation of pestilent gnosticism in the days of Paul, down to the last distillation, in our own times, of a subtle, vapory transcendentalism. Consequently, the admonition of the apostle has never been, and is not now, inappropriate. The Grecian philosophy may have passed away; but we have an English, a French, a German philosophy diffused around us like the atmosphere we breathe, and impregnating our religious literature, our theological teachings, our prayers, and our whole moral natures with influences that are "after the rudiments of the world, and not after Christ." Nay, we have in addition to those without, a large supply of philosophers within the Protestant church, whose speculations have spread like leaven, and had immense efficiency in modifying the opinions and tactics of whole masses of Christians. I presume I am now addressing many whose creeds and whose personal piety are perilously affected by some form of poisonous philosophy; and many others, who, if not yet corrupted, are constantly exposed to peril from this source, and greatly need the apostolic caution to beware.

If you, my Christian hearer, will maintain the truth unharmed by foreign admixtures; if you will vindicate your claim to the character of a disciple of Jesus; if you will protect your soul from the depredations of spiritual piracy, you must firmly repudiate the maxims of a worldly philosophy, and confine yourself, in the simplest forms of faith and obedience, to the gospel of Jesus Christ. The moment you quit the inspired Word, and begin to follow the teachings of human wisdom, you are in the hands of robbers who will pillage your soul of all that is valuable, and leave you not even the skeleton of godliness.

Gilded roofs do not keep out sleepless nights. Honesty is never gained or lost by accident.

AM. SUNDAY SCHOOL UNION.

THE SERVICES OF THE TWENTY-FIRST ANNUAL MEETING OF THE AMERICAN SUNDAY SCHOOL UNION, were attended in Philadelphia, on Tuesday evening, May 20.

The following abstract of the annual report, affords a general view of the transactions of the society during the year.

The amount of books distributed is \$91,112.55, which exceeds that of last year by \$21,003.36, and is larger than in any previous year, except 1832, and 1841. The donations also exceed those of last year by the sum of \$10,587.27.

The total amount of donations and legacies received during the year is \$25,930.56, and the salaries and expenses of agents to collect this sum, and of missionaries to establish schools, and promote the general interests of the institution is \$9,233.89.

The value of libraries, &c. furnished gratuitously, in answer to well supported applications, is \$14,320.22. The average value of these libraries is (within a fraction) \$7.50 each, and it is estimated that the number of schools aided, is not far from two thousand, and they are scattered all over the land. Seventy-two pages being assumed as the average size of books in these gratuitous libraries, it would show the number of pages gratuitously distributed in the year, to be nearly FOURTEEN MILLIONS!

One section of the report adverts to the munificent offer of a citizen of Georgia, to give \$1,500 in addition to a like sum to be advanced by the society towards supplying one hundred new Sunday schools in that state each with a library worth \$30, provided that not more than three should be given in any one county, and that reasonable assurance is given of the regular attendance of at least three teachers, and thirty scholars at each school. Notice of the plan was given late last autumn, and one hundred and two applications have already been received; and more than half of them have been promptly supplied. To this practical, most beneficent and noble project, not a dollar has been contributed to aid the society in doing its part of the work, except a donation of \$100 by a northern clergyman, resident in Georgia! It is hoped some generous heart will yet be open, to aid in accomplishing what remains to be done in this behalf.

The society has printed during the year 155 distinct publications. Of these 30 are bound library books; some of them, such as "Good—Better—Best," "History of the Huguenots," "The Martyr Cranfield," and "Thomas Cranfield," are of sterling value for the use of all classes. Of these library books 22 are original works prepared for the society.

The number of new pages stereotyped during the year is 4309 which is equal to sixty 18mo. volumes of 72 pages each.

The number of pages put in circulation during the year is upwards of eighty-seven millions without including any of the periodical or pamphlet publications. Including these, the aggregate would be fully two hundred millions.

The report adverts to the increased circulation of the society's periodicals—particularly the SUNDAY SCHOOL JOURNAL, which is issued semi-monthly, and put at the exceedingly low price of twenty-five cents a year, and the "Youth's Penny Gleaner," which is published every other week, and costs but twelve and a half cents a year, where the number of forty copies are sent to one address. Some very interesting and impressive calculations are made, to show the vast amount of valuable reading matter which is put in circulation in this form by the society.

Emphatic testimony has been given by the Reformed Dutch church, to the value of the society's series of Union Questions, in adopting them into the list of their prescribed text-books, and the general tenor of the report is highly encouraging to the friends of Sunday schools.

The report will be found a valuable document, and some of the views presented will be regarded with deep interest by citizens of every class.

Boston Anniversaries.

MASS. HOME MISSIONARY SOCIETY.

ABSTRACT OF THE 40TH ANNUAL REPORT.

The forty-sixth year of the Massachusetts Home Missionary Society's labors terminates this evening. The results can be fully disclosed only by Him whose prerogative it is to "declare the end from the beginning, and from ancient times the things that are not yet done." The good seed has been sown "in the morning," and "in the evening," and "beside all waters." But the harvest is yet to ripen. The results, however, that the Executive Committee are permitted to report even now, are enough to reassure the patrons of the society that a divine hand is multiplying their seed sown, and increasing the fruits of their righteousness.

THE TREASURY.

The balance in the treasury at the beginning of the year, was \$2,064.13. The receipts since that time have been \$24,280.44, making the resources of the year, \$26,344.57. Of this sum, \$7,888.51 have been expended on the feeble parishes in Massachusetts, and \$14,154.77 paid into the treasury of the A. A. M. Society at New York. In addition to this last named sum, \$7,302.27 from various places in the state have been paid directly to that society in the form of collections, donations and

legacies, without passing through the treasury of this. The whole amount, therefore, contributed to Home Missions from Massachusetts, is \$31,642.71; which is \$1,410.37 more than the receipts of the preceding year; and of these receipts, \$21,517.04 have gone to supply the destitute in other portions of the land.

SUMMARY OF RESULTS.

The details of the society's operations are reported in a tabular form, of which the following is brief summary.

Sixty-two churches in Massachusetts have received aid from the funds of this society the past year. This is a smaller number than has been reported since 1833. And of the number now reported, 60 have relinquished their dependence on the society since the year commenced; while several others are preparing to do the same when the balance of the appropriation already made has been expended. The committee rejoice in being able to furnish this infallible evidence of progress toward the completion of the missionary work in Massachusetts. It is suited to allay the feeling of impatience which is sometimes expressed in view of long continued applications for aid. Those who have entertained fears that the weakness of our feeble parishes has become habitual, and is likely therefore to be interminable, may renew the hope of seeing them all brought at length, into the condition of self-support.

Thirty-nine of the churches have been under the care of pastors; the remaining 23 have been statedly supplied with preaching.

The average amount of the last appropriations to the 62 missionaries now reported, is \$130.61 per year to each one—the residue of his support having been derived from the people of his charge.

Nearly 2,000 families have been under the spiritual watch of our missionaries. These have furnished an average attendance on public worship of more than 7,000, and about 3,800 pupils for the Sabbath schools and Bible classes.

In all the churches there are 3,290 members. The additions during the year have been unusually small, viz. 48 by profession, and 131 by letter—whole number 170.

These missionary congregations, struggling as they are under their own burdens, have nevertheless contributed to various objects of benevolence not far from \$3,000, which is about 42 per cent. of what they received from this society.

Five meeting-houses have been erected, 3 have been repaired, and over \$2,000 paid in liquidation of debts contracted in former years.

The cause of temperance, though on the whole in a state of progression, has in some places suffered reproach, by being forced into an unnatural alliance with irreligion and misrule.

The report sets forth the vocation of the missionary in a waste place of Massachusetts, as one of great responsibility and labor, requiring the best gifts of nature and grace to meet its demands. It alludes to the growth of feeble parishes as depending less on the amount of assistance rendered, than on its effect in arousing the energies and calling forth the resources of those who receive it. It briefly adverts to the progress of the Parent Society, as indicated by an advance of \$20,000 over the receipts of the previous year, and an addition of 36 to the number of its laborers.

The report concludes with a statement of facts and impressions concerning the western field, derived from the personal observations of the Secretary on a tour through it since the last anniversary, and designed to show, that, whether we contemplate its vast extent, the rapid increase of its population, their moral and religious necessities, or the cheering success with which God is crowning our labors there, the West must be regarded as emphatically the field of our home missionary efforts at the present time.

MASS. S. S. SOCIETY.

ABSTRACT OF THE ANNUAL REPORT.

The board of managers of the Massachusetts Sabbath School Society, in presenting their thirteenth annual report, would gratefully recognize the good hand of God in the prosperity which has crowned all their labors and the general operations of the society, during the past year. In reviewing these operations, evidence of more or less prosperity is seen in every department.

DEPARTMENT.

The business operations of the society have never been more prosperous than during the past year. The whole amount of the sales at the depository, for the year, including those of the periodicals, has been \$26,501.14. This exceeds the sales of the preceding year, \$5,236.41.

The losses of the society have also been fewer than in most previous years. So that the results of the year's business are highly encouraging. They show that a kind providence is still guarding this institution with favor, and they indicate not only the continued, but the increasing interest and confidence of the community in it.

PUBLISHING DEPARTMENT.

The number of new publications, issued by the society, during the past year, is seventy-nine. Of these 44 are of the 18mo. size, embracing 4,682 pages, and 35 are of the 32mo. size, embracing 1,184 pages, and 66 are bound volumes; making the whole number of new pages of reading, including the last annual report, the periodicals, &c.

AM. SUNDAY SCHOOL UNION.

THE SERVICES OF THE TWENTY-FIRST ANNUAL MEETING OF THE AMERICAN SUNDAY SCHOOL UNION, were attended in Philadelphia, on Tuesday evening, May 20.

The following abstract of the annual report, affords a general view of the transactions of the society during the year.

The amount of books distributed is \$91,112.55, which exceeds that of last year by \$21,003.36, and is larger than in any previous year, except 1832, and 1841. The donations also exceed those of last year by the sum of \$10,587.27.

The total amount of donations and legacies received during the year is \$25,930.56, and the salaries and expenses of agents to collect this sum, and of missionaries to establish schools, and promote the general interests of the institution is \$9,233.89.

The value of libraries, &c. furnished gratuitously, in answer to well supported applications, is \$14,320.22. The average value of these libraries is (within a fraction) \$7.50 each, and it is estimated that the number of schools aided, is not far from two thousand, and they are scattered all over the land. Seventy-two pages being assumed as the average size of books in these gratuitous libraries, it would show the number of pages gratuitously distributed in the year, to be nearly FOURTEEN MILLIONS!

One section of the report adverts to the munificent offer of a citizen of Georgia, to give \$1,500 in addition to a like sum to be advanced by the society towards supplying one hundred new Sunday schools in that state each with a library worth \$30, provided that not more than three should be given in any one county, and that reasonable assurance is given of the regular attendance of at least three teachers, and thirty scholars at each school. Notice of the plan was given late last autumn, and one hundred and two applications have already been received; and more than half of them have been promptly supplied. To this practical, most beneficent and noble project, not a dollar has been contributed to aid the society in doing its part of the work, except a donation of \$100 by a northern clergyman, resident in Georgia! It is hoped some generous heart will yet be open, to aid in accomplishing what remains to be done in this behalf.

The society has printed during the year 155 distinct publications. Of these 30 are bound library books; some of them, such as "Good—Better—Best," "History of the Huguenots," "The Martyr Cranfield," and "Thomas Cranfield," are of sterling value for the use of all classes. Of these library books 22 are original works prepared for the society.

The number of new pages stereotyped during the year is 4309 which is equal to sixty 18mo. volumes of 72 pages each.

The number of pages put in circulation during the year is upwards of eighty-seven millions without including any of the periodical or pamphlet publications. Including these, the aggregate would be fully two hundred millions.

The report adverts to the increased circulation of the society's periodicals—particularly the SUNDAY SCHOOL JOURNAL, which is issued semi-monthly, and put at the exceedingly low price of twenty-five cents a year, and the "Youth's Penny Gleaner," which is published every other week, and costs but twelve and a half cents a year, where the number of forty copies are sent to one address. Some very interesting and impressive calculations are made, to show the vast amount of valuable reading matter which is put in circulation in this form by the society.

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